3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

273 bed at midnight to break up drunken revels, and drive to bed men who, though sternly refused permission to finish the beer, vowed themselves, in drunken sentimentality, my eternal friends. But not always do beer feasts end so happily. As in other lands, some men become jocular in drink, others quarrelsome, and [579] many a Konde beer feast has ended in a spear fight. Beer is an accompaniment of feasts given at births, marriages, and deaths; but occasion of that sort need not be waited for. The chief may give a feast at any time; or a man who has been long away from home celebrates his return; or the hoeing season provides an excuse; but with or without occasion, an immense amount of beer is drunk every year.

•272 Light beer is made in many ways. A favourite is made from sweet potatoes laid out to dry, pounded into flour, and mixed with flour of maize, cassava, or other material, cooked, and drunk when cool. Groundnuts shelled and ground, put into small baskets with water, and allowed to drip dry, then mixed with *malesi* flour, and cooked, is a common drink; as is also a light drink made from the juice of sugar-cane similarly mixed and cooked. All these are non-intoxicating, and are taken along with food, or at any other time as a refreshing drink.

733 Many of the more progressive chiefs are alive to the injury done by heavy drinking, and do all in their power to stop it; and native Christians who take any part in a beer feast are excluded from the sacraments. By the action of the Government in exercising control over beer, of some of the better chiefs, and of the

14: Lehmann E-5 (1939)1951 FN17 Ngonde FN17
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262 The tender leaves of pumpkins and taro plants (*amasimbi*, leaves of taro), as well as of a number of other plants growing wild (*indeke*) are also used as vegetables. This food is called *iseke*, a word denoting all sorts of green vegetables.

In his treatise on "The Land Rights of Individuals among the Nyakyusa" (The Rhodes-Livingstone Papers, No. 1; 1938, p. 43). G. Wilson points out that the fruit of the so — called *unsyunguti* — tree is "both [278] delicious to eat and also full of seeds which are dried and crushed for ointment (*inyemba*)", but he adds that he had been unable to find out the botanical name of this useful tree. Perhaps the following passage in the article of Dr. Kerr Cross ("Notes on the Country Lying between Lakes Nyasa and Tanganyika"; Proc. Roy. Geogr. Inst. N.S.Vol. XIII, 1891, p. 98) may be helpful in this connection: "There is a tree of the 314 sycamore family which grows extensively all over the north of the [262] lake called mwisyungute by the natives which might be developed. [386] It is a most picturesque tree which produces a food, an oil, and a dye. The oil or fat, when cool, is solid, even at a tolerably high temperature, and is like beeswax. It burns well as a night-light, and with wax might [388] be made into candles. In a rude way I have made candles of it. It might also make an excellent soap."

273 As an adjunct to these foods curdy milk (*ulukama ulukafu*) is very [272] much esteemed[1], to say nothing of the various types of beer, mostly prepared from millet for the men. Large fields of millet are, therefore, to be seen everywhere in the land of the Nyakyusa. On one occasion I attended a beer drink in the hut of a chief. The conduct of the natives present, the chief and his advisers (*amafumu*), was in every respect praise-worthy. Pleasant and interesting stories were narrated. Not [574] infrequently the invitation of a commoner who has had some differences with his chief or [illegible] of the *amafumu* to such a feast is regarded as a gesture of reconciliation.

243 As in the time of Sir H. H. Johnston so also to-day "all the oozy-meadows are planted with rice." A traveller coming from the hilly region to the north on nearing Lake Nyasa is struck by numerous large fields of rice in the plain at the northern end of the lake.

178 *11. Crafts.* Mackenzie (1925) is certainly justified in complains of the decay of the arts and crafts among the Nyakyusa. The Indian and European influence is to be seen everywhere in the deterioration and final dissolution of these branches of the ancient culture of the Nyaky-

[1] A. Wilson, Introduction, p. 256.